

CRESCENT

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EDITORIAL

Since Don has said everything I had wished to say, and without being too offensive (as I would have been) I'm letting his editorial take the place of mine.

R.D.C.

"God Said: Let There Be Ice Cream"

by Don Livingston

According to the joyful optimists, George Fox College is progressing steadily. Others argue that George Fox College is as dead as the man it is named after, or nearly so. There seems to be a minor battle on campus between the "conservatives" and the "liberals." It's nothing serious, though mostly name calling and misunderstandings.

The optimists claim progress in light of the expansion on campus: new dorms, a new administration building, and a new sports complex. There is also a hint that all is well because of the advent of spring, smiling faces everywhere one looks, and a greater selection of ice cream at Saga.

Those in the "less-joyful" category are being called pessimists, spoilsports, doomsdayers, and (dare I say it?) morticians and pall bearers.

The liberals seem to be concerned with all those irrelevant bug-a-boos like materialism, idolatry, social problems, and, of all things, spirituality in short, George Fox College problems.

Members of the left counter criticism from without with tirades against blind optimism, foolish idealism, and the old illusion versus reality argument. There also seems to be a shadow of scepticism over the greater selection of ice cream at Saga.

I'm not sure what my position in the battle should be. I must admit that I am very fond of ice cream, but on the other hand, I sense that all is not peachykeen. It seems impossible that one would be able to cultivate the roses and, at the same time, remain unaware of the thorns.

I suppose it's not really important where one is positioned in the battle, but rather, that one is involved in it. If possible, it might be helpful to be somewhat a member of both camps for the sake of proper perspective.

I would like to suggest further that these "opposing" forces are not, in fact, opposites. They are complimentary. Out of the confrontation emerges a much-needed balance within the Body.

The vital point is that each person recognizes his calling and performs the appropriate task. "Optimists" are called to sing praises while "morticians" are called to ferret out death. Without one, the Church

would be a dismal assortment of hangmen. Without the other, it would be nothing more than a collection of joyful corpses.

Ice Cream? Don't fret about it. Be thankful for the variety. You eat chocolate. I'll eat vanilla—it all issues from the same source.

Letters

Dear Editor:

Along with some others, I have been concerned about attitudes which reflect Christian immaturity. We really **do** need each other and as your Christian brother I pray that we shall understand the meaning of what Paul was talking about in I Corinthians 12. I ask you and your readers to read again that chapter, from 1-11 and then, with apologies to the great apostle, I present the following paraphrase for your thoughtful consideration:

For just as the community is one and has many groups, and all the groups, though many, are one community, so it is with Christ. For by one Spirit we were all baptized into one community teachers or students, custodians or coaches, we were all made to drink of one Spirit.

For the College community does not consist of one group, but of many. If a teacher should say, "Because I am not an administrator, I do not belong to the community," that would not make him any less a part of the community. And if a student should say, "because I am not a teacher, I do not belong to the community," that would not make her any less a member of the community. If the entire community were teachers, who would they teach (and how would they be paid?) If the whole community were students would any learning take place?

But as it is, God ordained that different responsibilities in the community would be assigned to different groups. If all were a single group what would constitute the community? As it is, there are many groups, yet one community.

Those who emphasize social justice cannot say to those who emphasize deeper life, "I have no need of you," nor again, the pacifist cannot say to the group who believes in national force, "I have no need of you." On the contrary, the parts of the community which seem to be weakest are indispensable, and those groups of the community which we may think less honorable (those who sweep floors, for example) we should invest with greater honor.

God has so adjusted the community giving greater honor to those in the community who receive the least mention in public relations announcements, so that there be no discord in the community, but that all groups in the community may have the same care for one another.

If one group in the community suffer, all

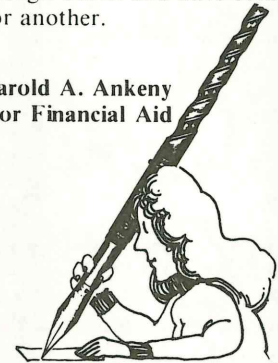
Crescent, May 9, 1977 pg. 2

suffer together. If one group is honored all rejoice together. Now you are the college community and individually members of it. God has appointed in the community some janitors, administrators, teachers, secretaries, athletes, students, musicians, resident hall directors and assistants, deans, coaches, chaplains, gardeners, receptionists and chapel speakers with various concerns.

Are all gardeners? Are all secretaries? Do all travel? Are all students? Do all teach? Do all get their name in the paper? Do all type? Are all on the Honors program? Do all clean restrooms?

Earnestly desire the best gift - the gift of God's love through Christ and have compassion one for another.

Harold A. Ankeny
Director Financial Aid



Dear Editor:

Invariably, for the past several years there has appeared in **The Crescent** the annual letter from a disconcerted representative of the male population at George Fox complaining about the stimulation inspired by the fashions of the female set. As warm weather arrives, it is only a natural outcome of the elevated temperatures to wear less clothing and expose more skin to the fresh air and sunshine.

Bodies are basic. They are matter of fact. Someday, each one of us will have to face up to the fact that we are each living inside of one and that if we find that body unsatisfactory, it is within our own power to change it. If you cannot accept the rightness and beauty of your own body, you are rendered incapable of accepting the rightness and beauty of anyone else's. Surprisingly, girls can be much worse about

to p. 3

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from p. 2

this among themselves than many guys are about girls.

There is a difference in wearing an item of clothing (for example, a halter top) as if in a parade, and wearing a halter because it is warm and the sun is blazing and a girl feels great and can taste summer between her teeth. It is not really what a girl wears that makes suggestions for her and about her, but rather how she wears it and moves in it. I hope and pray that there are those among you with the perception to make that distinction.

And then there are attractive, healthy girls who wear their shorts and halter tops and are condemned by both sexes because they look too good for too many people to be comfortable. It all goes back to accepting the blatant matter of factness and reality of one's own body.

I am not attempting to represent anyone's viewpoint but my own. But perhaps by doing this I will have succeeded to evoke similar feelings from other women on campus.

In closing, if any of you (men or women) are having any problems at all with my personal choices and style of clothing, I would be grateful if you would speak to me about it. Contrary to popular opinion, I shall not rip your head off upon the utterance of your first sentence, but rather I desire a greater understanding and openness between all of us who make up the intricate web of relationships here on campus.

sincerely,
Eileen Wagler

Dear Editor:

According to your editorial, the radical left is alive at GFC.

It seems only yesterday that the radical left was bombing ROTC buildings and burning American flags; the moderate left protested more constructively by burning their draft cards and throwing their Viet Nam war medals over the White House fence; we who were only a little to the left marched and held silent peace vigils.

I congratulate GFC's "radical left" for using responsible methods in the pursuit of its goals. I congratulate the editor for telling us that love is the answer.

I had trouble identifying with Steve Fine in his assertion that there is much hatred on our campus. But his solution, "love of the brethren," is right on. And Joe Hayne's letter on drugs gives the same answer: "... a greater desire to serve mankind in the spirit of Christian love."

It is obvious that whatever problems we have, we know the solution. But the way of love is not an easy road. Love suffers a long time; it is kind; it doesn't envy other people; it isn't stuck up; it doesn't even try to get its own way; it constantly helps others; it tries to avoid hurting other people and quickly asks forgiveness if it does wrong; it doesn't

strike back when offended but forgives without even being asked! Yes, love is a strange, sometimes difficult, always self-denying lifestyle. Yet three writers in one *Crescent* issue had the courage to call us to it! I am optimistic about the future of George Fox College.

The rewards will be magnificent. Our problems will be largely solved when exactly half of us yield to the Holy Spirit enough to live the life of love. The 50 percent who take the step will avoid hurting others. The slings and arrows of the other 50 percent will do little damage because those who live in love will take no offense, but only forgive.

Ralph Beebe

IN PAST YEARS WE HAVE CALLED
THE NAMES OF THOSE STUDENTS
GRADUATING WITH HONORS AND
ASKED THEM TO STAND...

"THIS YEAR INSTEAD
I WILL CALL THE NAMES
OF THE 3 STUDENTS
NOT GRADUATING
WITH HONORS..."



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SPEAKING OUT

For too long, I've been contemplating whether it is my proper position to speak out on issues that pertain, or appeal, to my opinion. I have been a passive assiduous reader of *Crescent* for many weeks. I've written for them before but never really touched base with anything out of the range of storytelling (i.e., trips of sorts). Today I wish to share with you all publicly my opinion of the play, "Show Boat."

I eased into WoodMar Auditorium one day to speak with a friend of mine who has a part in the production. After our business was completed, I decided that I would stay for a preview of this presentation. I'd heard much about its preparation and was eager to see what it had to offer. As far as I'm concerned, it may have something to offer, but I'm unfortunately having a difficult time consolidating these offerings. I personally dislike what I've seen of "Show Boat." To me, it and everything it stands for is in poor taste. Why was such a production chosen? Better yet, why is it allowed to be shown? I have not all the answers to these questions.

The same archaic opinions and alienated insights that have been handed down from generation to generation are persistently prevalent in this presentation. The same mental hangups that some of my colleagues here have about black folks are being cultivated and confirmed by this play. Those young men and women (i.e., my radical friends) who are aware of the slow but sure changes which are taking hold in the world are merely being provided with a recap of their mentally sick ancestors, while others are applying their learnings from "Show Boat" to today's way of life.

All through the performances of "Show Boat" blacks are role playing (Yes, master"). I particularly noticed that the

role of the black woman was to consistently put her black man down, degrading him and always talking about how he was no good, while keeping faith in her love for him. This relationship within the play expounds upon both the concepts that the black male is inferior to his superior white counterpart and that the black men and women are subservient to the white race.

To some of you (or even most of you) this may appear to be a misconception of my behalf, and maybe you feel that I'm overlooking the beauty found in the array of songs being sung. Or maybe even I've somehow blocked out the acting abilities of my fellow college students. It's your perfect right to think as you wish. On the other hand, I think it's wrong that blacks should be subject to being asked to portray the subservient roles perpetuated in "Show Boat," here on this campus or anywhere. I strongly feel that as Christians we should be working toward providing better teachings and models which are applicable to our life styles. George Fox College, as a professed Christian institution, should consider as one of its responsibilities the witness of the equality of all humanity under God, and therefore, the condemnation of racism in all forms. This responsibility is clearly a Biblical mandate, as Paul has taught: "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus."

So instead of using the history of our ancestors as a means of providing enjoyment and entertainment to those who live here in this community, we should be about doing the work of God. As a black man, I find no enjoyment in reliving these last 200 years today.

DeAndre Armstrong

The Case Against TM

by John White

(Pub. note: John White is an author, editor, publisher, teacher and lecturer, engaged in the exploration of consciousness. He is the editor of **The Highest State of Consciousness, Psychic Exploration, What is Meditation**, and many, many more. He has written over 150 articles and reviews.

His most recent text, **Everything You Want to Know About TM**, has been accepted as an outstanding work and subsequently a best seller.)

Transcendental meditation has had phenomenal success as an enlightenment industry. Its image in the media has been highly favorable and its coverage unprecedented. However, a serious criticism of TM has been quietly building, based on several significant grounds.

First, there is a scientific case against TM. Research into TM has been an active field. More than 300 reports, nearly all favorable, have been publicized by the TM movement. Nevertheless, there are some experiments, largely unknown to the public, which cast doubt across the entire body of TM research.

Several years ago Dr. Leon Otis of Stanford Research Institute in Menlo Park, California, found that TM does not alter basic personality characteristics. He also found that there is some question about the degree to which people benefit from TM. His research showed that TM has no discernible effect in changing a person's self image during the year's time he tested subjects. He also found that claims of improvement in classical psychosomatic symptoms such as frequent headaches, insomnia and fatigue were not time-dependent. All in all, Otis found that TM works for some people but is not universally applicable, and that the enthusiastic reports from meditators were mostly from a self-selected group predisposed to give good results.

Dr. Jonathan Smith of psychology department at Roosevelt University in Chicago also found data unfavorable to TM. Smith's conclusions support Otis's and go even further in criticizing TM. Like Otis, Smith found that TM's mantra meditation is not the effective agent in reducing anxiety. Rather, it is a combination of an expectation of relief (built into the meditator through his training indoctrination) and the daily regimen of sitting quietly with eyes closed for twenty minutes a day.

Smith also criticizes the bulk of TM studies. One group of them done by mail-in questionnaire, he noted, is virtually meaningless because they are little more than solicited testimonials. Another group

Crescent, May 9, 1977, pg. 4

of TM studies used only meditators who, by their very decision to learn meditation, showed some motivation for self-improvement not demonstrated by non-meditators. Such people, Smith said, may be ripe for growth regardless of what they choose to do.

Still another TM study, done by Dr. William T. Drennan of the psychology department at the University of South Carolina, concluded that relaxation and placebo-suggestion were uncontrolled variables in all TM research to date (1975) except Smith's. He concluded that claims of TM's unique power to effect changes in self-growth was not demonstrated.

At the University of Washington in Seattle, Dr. Robert R. Pagano and three co-workers tested experienced TM meditators and learned from their EEG patterns that the meditators seemed to be asleep rather than meditating—on the average, 40 percent of the meditation time!

So TM's claim to have scientific proof of its efficacy and uniqueness are, in fact, highly disputed. At best, the matter is open to question.

This brings us to another factor in the case against TM. According to a New Jersey-based group called the Coalition for Religious Integrity, there are other false claims being made by the TM movement—claims that involve consumer fraud and violation of the U.S. Constitution.

The Coalition, composed of groups that range from evangelical Christians to secular taxpayers-watchdogs, went to court in 1976 to stop TM from being taught in New Jersey public schools. It charged that TM was actually thinly-disguised Hinduism and as such should not be supported by money from taxes. Since the First Amendment requires strict separation of church and state, no government—local, state or national—can use tax money for nonsecular purposes. So the question

to p. 8

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PRESIDENT'S COLUMN

Yes, sir. Number two in a series of exclusive, never before published musings—better known as the president's column—suitable for framing or wrapping fish.

The first item of note is that Don Willits is the new Supreme Court chief justice, which means that he is our resident constitutional expert. Anyone who would like explanations as to why student government operates as it does, or who would just like to see a copy of the ASCGFC constitution, Don's the man to see. All of the functions of student government are outlined in the above mentioned document, and we follow it unless amendments or waivers are presented to the Central Committee. We have already passed two waivers, and promise to hear any which may be forthcoming. They may not pass, but we will listen.

This leads us to item two, or "What do you guys do, anyway?" Well, in addition to the waivers, we have: Given \$200 out of the Special Projects Fund to the Fellowship of Reconciliation (an international pacifist



organization), passed a resolution requesting faculty help for **Crescent, L'Ami, & KGFC** (referring to giving credit for students working on them and advisorship), assigned a task force to interview Gene Habecker concerning student based publicity and the college's authority, and we will be formulating goals & objectives for the upcoming year.

And another smooth transistion to item three: What do **you** want to see done next year? We need your input & ideas, so take the time to think, scribble out a note, and stick it in one of our boxes, or one of our ears if you catch us. We'd prefer the box method, but however you want to do it is fine. There are 600 fertile minds here, present company excepted, and we need to hear what you come up with.

That's about it. May God guide you through the morass of the last half of spring term, and may you all find meaningful, enriching, summer jobs that pay \$5.00 per hour.

Jon

poetry

A SUICIDE'S DISCOVERY OF GOD

*I want you to be -
So unnecessary to say
And yet -
I too want to be.
To be I've been
Not saying I haven't
Yet feeling I'm not.
These surrounding multitudes
Of wholesomeness
Engulf me
Fill me
With the lonesomeness of
Being someone's other
Than my own.
The night of my infantile strength
Somehow pursues me into manhood -
Stunting the growth of my already
Midget proportions
By stroke of luck
I cut my finger -
Then my wrist;
Discovering in double
Dimensions that God exists -
And too late -
I was.*

- Arturo Carranza

Emotions

As I stand and gaze at these mountains that lie before me.

I search my soul for emotions that hide just beneath the surface of my mind.

How loudly I could sing them!

If only they would expose themselves unto my voice.

At times I feel them swelling up inside my lungs, and

just as my mouth begins to open, my heart forgets the tune.

And I am silent. . .

And searching . . .

Once again.

NANCY BIGLEY

corner

If It's Tuesday, This Must Be Belgium



Seven George Fox students, all from the Willamette Valley will spend ten weeks this summer traveling and performing throughout the world.

The students have been selected to perform with the Continental Singers. They are Steve and Christine Hockett and Denise Crecelius, Newberg; Kerry Barnett, Milwaukie; Lori Dworschak, Molalla; Janet Foster, Salem; and Russell Schmidt, Dallas.

A non-profit Christian organization, Continental Singers feature young students in music. Each summer, nine groups, consisting of 20 singers and a 20-piece orchestra, are sent throughout the United States, Europe and Asia. In recent years groups also have appeared behind the Iron Curtain.

Steve and Christine Hockett will perform with the orchestra in England, Holland, Belgium and the United States. A freshman pre-nursing major, Christine will perform on the viola, and her brother, a senior music education major, will perform on the trombone.

Denise Crecelius will travel to Europe, singing second soprano in the choir. She is a junior psychology/sociology major.

Kerry Barnett and Lori Dworschak, second altos in the choir, will travel together through southern United States and the Caribbean. Kerry and Lori are both sophomore music education majors.

Janet Foster will travel throughout Israel, Switzerland, Austria, Yugoslavia, France, Germany and the United States during her summer singing first soprano with the choir. Janet is a sophomore music education major.

Russell Schmidt will tour the United States, Europe, and hopefully countries behind the Iron Curtain singing second tenor with the choir. He is a junior Christian ministries major.

The students raise half of the financial support for the tour, ranging from \$900 to \$1,800 per student. The other half of their expenses is raised through offerings during the performances.

All were selected following regional auditions by representatives of The Continentals.

Messiah Offers Study Of American Ethnic Minorities

CCNS--

Christian college students will have an opportunity to study the culture and communications of American ethnic minorities this summer through a special program offered by Messiah College (PA).

The Philadelphia campus of the college will offer three courses designed to give students an in-depth understanding of the history, sociology, literature, music, drama and religion of Puerto Rican, black American and native American (Indian) communities. Courses will include a two-week living experience with a host family.

According to Dr. Abraham Davis, dean of the Philadelphia campus, the program is intended to teach students to "relate to needs in our pluralistic society. It is crucial for students to know and appreciate different ethnic cultures."

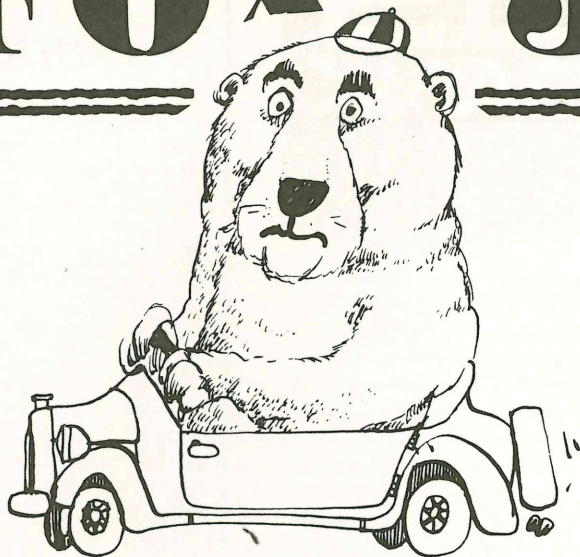
Dr. Davis believes the program will allow students "to meet and dialogue candidly with people of different ethnic cultures."

Pointing out that the majority of the world's population is non-white Dr. Davis says, "It is essential that students learn to interact with people of other cultures respectfully, "and not as if they were inferior."

Students may select classes in cross-cultural studies to meet their language requirement at Messiah. Dr. Davis sees this as an example of ways that a college can integrate ethnic studies into their existing curriculum, and add a substantial area of study "that is usually excluded in the mainstream of education in American studies."



FOX JOX



GFC Track Men

Eight school records fell this weekend as George Fox's men's track team broke four marks at each of two meets.

The two-mile relay mark was reset at the Mt. Hood Relays Friday by Chris Mwaura, Larry Bales, Cliff McCurdy, and Steve Stuart. This squad erased the one-year-old mark of 7:55.2 by a 7:46.4 clocking.

The four-mile relay team, composed of Chris, Cliff, Steve, and Steve Blikstad, then set a new record of 17:30.8, topping the old mark of 17:38.4.

Gregg Griffin, Chad Neeley, Duane Swafford, and Werner Seibert ran the 880 relay in a record setting 1:29.2—a second and two tenths faster than the previous mark of 1:30.4, set in 1973. Gregg, Chad, Werner and Larry Bales set a record of 3:30.4 in the sprint medley.

Bruin Coach Rich Allen also praised the efforts of some individual performances, citing Lon Austin's 201-6 javelin throw, which qualifies him for the district meet, and Allen Morrow's placing in both the discus and the shot. Fifteen teams participated in the meet.

The squad traveled to Corvallis and the Beaver Invitational. Steve Blikstad won the 5,000 meters, while demolishing his own record of 14:48.9 and setting a new school mark of 14:36.7, while Al Morrow broke his own record of 137-7 in the hammer with a 135-8 effort.

George Fox also reset marks in the 200 and 400 meters with a 21.9 timing by Gregg Griffin in the 200, topping the previous 22.1 set by Werner Seibert.

Werner clocked a 48.9 in the 400, snapping the 50.2 time of Chad Neeley last year over that distance. He was second in the run.

Steve Stuart logg a personal best in the mile at 4:21.5.

Bruins Sweep Doubleheader

The baseball Bruins blasted their way through the end of the season last Saturday with a double-header victory over Western Baptist in Salem.

The first game, pitched by Wes Rogers, featured a pair of three-baggers hit by Brian Olson and Steve Anderson. John Cedarholm was two of two at bat for the game, helping the Bruins to a 4-1 win over the Warriors.

The second contest, a 20-4 rout, was characterized by a George Fox College score every inning. Steve Anderson pitched the three-hitter, as Brian Olson and Mahlon Lott each chalked up three RBI's for the game.

Wes Rogers crossed home plate four times in the game, while Mahlon Lott, Brian Olson, Bruce Rhodes, and Tim Ankeny each scored three times.

The double-header ended the regular season for the Bruins, as they finished 7-19 on the season.

GFC Tennis Women Win

The George Fox tennis squad slipped past Clark College 4-3 in a dual match in Vancouver last Thursday.

Lynn Graham won 6-4, 7-5, as Gwen Dueck handled her task easily, winning 6-2, 6-3. Lorinda Johnson dropped a tight set 7-5 and 6-2, while Lori Dworschak lost in split sets 7-6, 6-7, and 4-6. Kathy Harmon lost 0-6, 4-6.

In doubles competition Lynn and Lori captured a 6-4, 7-5 pair, while Gwen and Lorinda won 6-3, 4-6, 6-1. No third doubles match was played.

Bruins Split With NNC

George Fox batters collected ten runs on seven hits to roll over Northwest Nazarene in the second game of a double-header in Newberg last Saturday.

The Bruins dropped their first game 4-2, as hits came few and far between. Things started slowly, as the Bruins collected both runs, and two of their five hits in the seventh inning.

The visiting Crusaders scored two runs in the second and third innings, but couldn't find the mark for the rest of the game. Crusader Scott Shaw proved to be a pain for losing pitcher Wes Rogers, as he went three for four from the plate, collecting two singles and a three-baser.

The second game started out a little differently, though, as the Bruins started with a big four-run, three-hit inning. The score at the top of the third was 7-1, and the closest the Idaho team could come after that was 7-3 an inning later.

Bruin Coach Craig Taylor credited two outstanding plays of the game—the first, Brian Olson's successful bunt to advance runners, and the second, an almost unbelievable catch by first baseman John Cedarholm as he leaped high to snag the ball. Mahlon Lott was credited with the win for the Bruins.

GFC Track Women

Nine records were broken, three of those conference marks, as the George Fox women's track team competed in the WCIC track meet Saturday (April 23) at Linfield College.

Sue Banta set two conference marks: 146-4 in the javelin, and 16-7 in the long jump, taking firsts in both events. Meanwhile, high jumper Mary Ann Mason leaped 5-0 to set the conference mark and capture top honors in that event.

The mile relay team, composed of Vonda Winkle, Julie Lang, Cathy Bowersox, and Mason, finished third and set the school mark at 4:28.6. Lynn Watton placed third in the 1,500 meters, establishing a school mark of 5:19.3. Macianna Teasley took the third sport in the 3,000 meter via a 12:07.3 school record mark.

Second place finishes went to Vicki Morgan and Cathy Bowersox in the 400 and 200 meters, respectively. Cathy's time was 27.2, while Vicki logged a 62.2 mark. Both times set school marks.

Vonda Winkle placed fourth in the 100-meter dash with a 13.4 time.

TM CONT.

before the New Jersey court, to be decided soon, is whether TM is a religion.

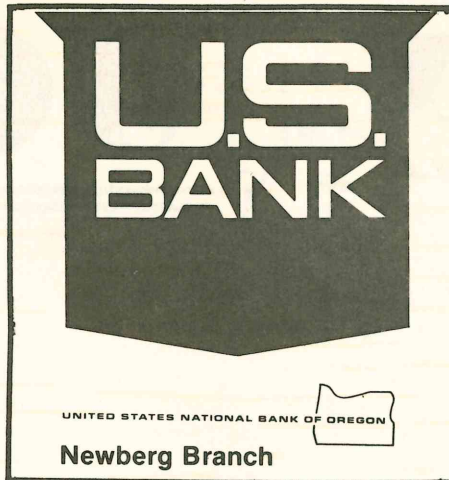
The TM organization, of course, claims that it is not a religion, but expert witnesses for the Coalition have testified otherwise. The Coalition, in making its case, has offered both scholarly analyses by religious authorities and personal testimony of former TM teachers who felt the movement in disillusionment over what they claim is deceit of the public.

One of the witnesses is Richard D. Scott, 27, of Manchester, Connecticut. Scott spent six years in the TM movement, four of them as a teacher. Like all TM instructors, he was personally trained by Maharishi. He learned the TM mantras and how to select them for meditators, and he personally initiated more than 100 meditators.

In 1974, Scott and his wife—also a TM teacher—decided to leave the movement because it was, they felt, riddled with fraud, deceit and distortion.

The heart of the TM movement is the mantra—that secret sound for which you pay your money. The movement claims that a meditator's mantra is selected on the basis of his psychological characteristics and is uniquely suited for him. Not so, Scott revealed to the court. The mantras, he said, are chosen through a simple mechanical process based on age alone. Moreover, there are only 16 mantras which he learned from Maharishi in less than two minutes! Last of all, the mantras are not meaningless sounds. They are Sanskrit names of gods in the Hindu pantheon. So, Scott says, regarding the mantra during meditation is really performing an act of worship—worship, from a Christian point of view, of false gods. Thus, Scott maintains, the public is being deliberately misled, which amounts to consumer fraud on top of religious deceit and violation of the Constitution.

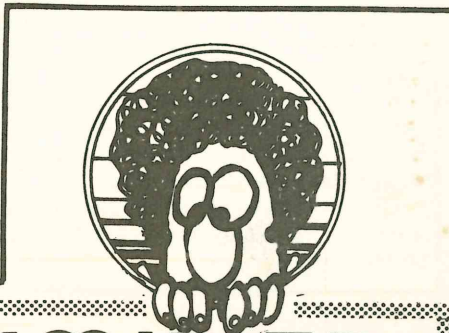
Calling TM a "spiritual Watergate," Scott has written a book which will be published this summer. **Inside TM** describes in detail his experiences as a TM



meditator and teacher, including suppressed reports of psychotic breakdown and apparent demonic possession due to TM. He reveals the 16 mantras and so much else that the publisher, Beta Books of San Diego, regards **Inside TM** as the Pentagon Papers of the movement.

TM's posture in the face of mounting flak has been to ignore it—in public, at least. Of course, it has hired lawyers to defend the movement in court. But it has not answered any of the scientifically-based criticisms and its promotional literature continues to exude unbound optimism. Yet the rate of initiating new meditators has fallen off considerably from its peak in 1976, and a number of TM centers have closed up for lack of business.

As the case against TM grows, its future appears less and less certain. Beset with internal and external challenges, TM, which proclaimed the drawing of the Age of Enlightenment, may not be around at high noon.



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Jim Settle In "Campus Life"

Jim Settle, Director of Admissions, is featured in a two-page story about a former Medford girl, in last months "Campus Life".

The April article by Chris Brothers details the life and struggles of "Susanna" who went to Medford High when Jim was director of Campus Life for the area.

According to the article, "She lost her sweet-kid image. Instead she became the girlfriend of the meanest guy around. People knew about the sex and drugs, and many of her old friends drifted away."

Jim recalls talking many times to the girl and her boyfriend who attended club meeting she directed.

"Their (the students) arguments went over the same ground repeatedly," the article says. "He (Jim) felt he was getting nowhere. But something inside called him to care for them. He put them at the top of his prayer list, under the heading 'Mission Impossible.'"

The article in the Youth For Christ Magazine reports that Jim, "didn't feel he was getting anywhere, but maybe God would. He talked to them when he could. He prayed for them every day. Even when they stopped coming to club and he lost regular contact, he kept praying."

The story then details the life of the girl and says Jim did not give up. "He would very frankly tell her that she was on the wrong track. She didn't let him know, but that persistence was chipping away at her. After that she would never go see him because she felt so guilty."

Jim then left Medford and took the George Fox admission post four years ago. Two years ago he attended a church conference at Twin Rocks on the Oregon Coast and got up to speak.

Jim this week recalled the incident. "I saw her there in the audience and I just wilted," he says. "I couldn't believe it; it really threw me and shook me up; I was so surprised to see her there and radiant."

The article explains that the girl had "committed herself to following Christ; within months her life had turned around."

"It was months before he (Jim) found out and could put a check beside 'Mission Impossible,'" the story notes.

Jim says he originally met the girl when she moved across the street from his family. "The Lord put her in our lives," he now recalls.

The girls, whose real name is not disclosed in the story, is now the wife of a George Fox alumnus.

Jim calls the incident "one of the most amazing things in my life; it shows you how the Lord can really change things."